THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

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## BRIGHAM YOUNG AND "MORMONISM."

(*From the Galaxy.*)

In their tours—commercial, professional, and ministerial—through the United States or Europe, the Mormon Elders have only to mention the name of Brigham Young in the hearing of ladies and gentlemen at the principal hotels, or on the Atlantic steamers, to draw at once public attention. The whole import and force of Mormondom, its present existence and future destiny, are all crowded into a potent name; when this name is mentioned, it conveys the sum of the whole to the hearer. Nor is this detrimental to the Mormon Commonwealth, but rather gives it a massive consolidation and conservative power. Nor has it been prejudicial to the individual interest, since out of the poor of the working classes, gathered from many lands, it has founded a hundred cities in twenty-one years.

Brigham Young was born early in June 1801. He was not one of the very first who "received the Mormon work," though he embraced the faith in the early period of the Church. It was Joseph Smith who was the Prophet of the Latter-day Church, and the revelator of the scheme of Mormon empire-founding, towards which, to this day, Brigham, Joseph Smith's disciple, works with full confidence of success.

The Book of Mormon somewhat accidentally—at least indirectly—fell into Brigham Young's hands. He read it several times, investigated it, weighed it, and was convinced of its truth; and thenceforth the Mormon mission was scarcely more Joseph Smith's than Brigham Young's. He forthwith went not to Joseph Smith, but into Canada, where his favorite brother, Joseph Young, was preaching Methodism, to bid that brother follow him "into the new light." Together they then travelled to the headquarters of the Mormon Prophet. There is a wide-spread tradition among the Mormons that—after their first interview with the man who was important enough in his life-time to be known through the United States and Europe as the "American Mohammed"—Joseph declared that Brigham Young

would yet lead the Church.

Brigham was a carpenter by trade. The practical executive capacity of his guild he may be said to have carried through all his life and presidential career, marvellously manifesting it in due time in his own proper character of statesman and empire-founder. His mission is not so much to build up a church of abstract faith, as to found a State of the American Union. No man could be born more equal to this work. Whatever be the opinion of society, or the judgment of the future concerning his career as a religionist, mankind must, I think, agree that no statesman of the age is the match of Brigham Young in empire-founding traits of character.

Brigham was chosen by the Mormon Prophet as one of the first Twelve Apostles, of whom there are now left but four. He was not the first President of his Quorum, since that fell by seniority to Thomas B. Marsh. But so simple a matter as the quarrel of Marsh's wife over a little milk, threw her husband, the then President, out of the Church, and the mantle fell on Brigham. Leaving out of view the Providence of our mission, this simple "quart of milk" gave us Brigham Young.

The world at this day knows Brigham Young, as it knows Oliver Cromwell, as a religious enthusiast who plays a mighty part in the destiny of the world. But *we* know the man in his simple character of Mormon Elder. He is our chief, of whom we other Mormon Elders are prouder, as being our own great representative, than as the President of the Church. We see him in ourselves, and there is a self-glorification that we see ourselves in him. We partake of his qualities; his genius and work are in us. He, too, left home and family, without purse or scrip, travelling with blood in his shoes, as many of us have done, to preach the Mormon Gospel—that Gospel which I am free to confess we all fanatically believe, as, indeed, without this earnest faith we should have done nothing. Brigham was one of the first Apostles in England, though his chief compeer, Heber C. Kimball, opened the work in foreign lands. But Brigham was mightier there as a counsellor and director of his brethren—the Twelve—than as a great preacher or proselyter. He it was who provided money for printing the first edition of the Book of Mormon in England. He was ever a great financier, and at that early date this quality of his was of great import to us. I believe it is from our Church history that I have picked up the following anecdote: — Passing, one day, the chapel in London where the divine John Wesley preached, Brigham stopped, and reverently uncovered his head. The greatest potentate that ever lived could not have provoked the reverent homage thus paid to a Wesley, whom we Mormons love. This incident shows, too, the religious instincts of the man, and explains the powerful influence of Joseph Smith over a character which, as far as happens to humanity, is omnipotent in its individualism.

In the early periods of our Church, Brigham Young, though an Apostle, was by no means one of our most *showy* men, nor, indeed, is he to this day. As he is not of the type of genius which exhibits splendid impulses and inspirations, so he is not, on the other hand, of the "smart" and clever type of men. The latter he has always despised, and ranks them lower than the gardener who prunes his fruit trees. He is that other half of genius which we call *character*. Cromwell, William of Orange, Frederick, Peter the Great, possessed what I mean in a higher degree than the first Napoleon, whose endowment was rather splendid genius than character. In Mormondom, Brigham Young was at first what Cromwell was in Parliament. The *smart* men of our people (who were vastly less in weight and individual force), such as Sidney Rigdon, lifted a higher head than Brigham Young, but the profound judge of character would, even then, have pronounced him "the coming man," should Joseph pass away.

And this event was coming upon the disciples faster than they dreamt. They, however, and much less those who took the Mormon Prophet's life, did not yet know the man upon whom the mantle of Joseph would fall. But

he was close at hand, and the world to-day is more impressed with the name of Brigham Young than it ever was with the exaggerated one of the "American Mohammed."

Joseph Smith became a candidate for the Presidency of the United States, doubtless, with no expectation of being elected, but as a manifesto of his mission. He sent forth his views and policy of Government. The Twelve and many others of the Elders were called to take a political mission through the States, to present Joseph to the nation as a fitting man to represent it as Chief Magistrate. All the Twelve started, except Willard Richards and John Taylor, both of whom were in prison with Joseph at his assassination. During this political mission of the Twelve, the assassination came, and the brothers, Joseph and Hyrum, were killed by a painted mob, who broke into their jail at Carthage, while John Taylor received four balls, his life being saved by his watch, which shielded his heart from the bullet which would have reached it. The private journals of Wilford Woodruff—upon which the writer worked for eighteen months—illustrate at once a great epoch in Brigham's life, and his quality of heart and attachment to his chief.

Brigham and Wilford (for we affectionately call our leading men by their Christian names,) were together at a railway station, if I remember rightly, about to start for the city of Boston, when the news of the assassination of Joseph reached them. They said nothing to each other of the tragic event which touched them so deeply—too deeply for speech. Silently they performed their journey. Silently they walked together to their abode, at an elderly sister's house, and with one accord sought their chamber. Then at length they found speech—nature's deepest speech, when she spoke in strong-souled men. Brigham took the arm-chair, Wilford the bed, and both sobbed like children in the convulsive agony of their bereavement.

Brigham Young lost no time in despair and indecision. Much less did he and his brethren of the Twelve confess the Mormon problem solved in the end of the Acts of the Latter-day Apostles. He forthwith called a council of the Twelve and Elders at Boston, and it was resolved that the Twelve return immediately to Nauvoo, to the stricken Church, now ready to be scattered as sheep without a shepherd, or drawn astray by aspirants for the leadership.

On their return, the Twelve found the famous Sidney Rigdon laying himself out to take the "guardianship." But the master spirit was now at home. The great day to choose the "guardian" was set, and Sidney was allowed to proceed with his little drama for power. There was one, however, who felt the might of Mormondom in himself, and was content to let Sidney's child's play go on to its *denouement*. The day having come, Rigdon was invited to lay his claims before the assembled Church and its Apostles. Sidney made his grand charge upon the people for his "guardianship," and then Brigham Young leaped into the field. All felt the master spirit then, and saw that the mantle of Joseph had fallen on the man before them. A strange phenomenon was manifested on that day, often spoken of by us at home and abroad. "It was not Brigham that was before them on the stand, but Joseph himself; it was Joseph's voice, Joseph's gesture, Joseph's power, Joseph's very person towering above that of Brigham." Their martyred Prophet was not dead, but living in Brigham Young. How could that vast multitude be carried away by "psychological delusion," as most of my readers will consider it? To this day it has all the substance of reality to the thousands of witnesses, who cannot be brought to admit that it was a mental fancy proceeding from the excited state of the people at that time. The Mormons will ever consider it as a divine manifestation that the mantle of Joseph had fallen on Brigham, and that Joseph was there in him.

Soon after came the great exodus of the Mormons from Nauvoo to the Rocky Mountains. Early in the spring of 1846, the Saints took up their line of march under Brigham Young, to follow him wheresoever he

led, and a remnant was left to bring up the rear next spring, according to the terms of the forced treaty which their exterminators unlawfully exacted from them. The Mormons submitted to be driven from their homes. Yet they were chiefly American-born citizens, for the community had not in Nauvoo been swelled, as now in Utah, with floods of emigration. The modern Israel, who left under their Moses, were sons and daughters of America, whose sires had fought in the Revolution, and some, as for instance, Apostles Parley and Orson Pratt, could trace their parentage to the Pilgrim Fathers. It was these men who consented, by a regular treaty, (in which Douglas and others had a hand,) to be driven from the country their sires had settled, and the national family their Revolutionary ancestors had formed.

Nothing in history, since the exodus of Israel from Egypt, equals this Mormon exodus. The Mormons had fifteen hundred miles to travel across a waving ocean of prairie land, and the rugged Rocky Mountains, before they reached the Great Basin. They had to make roads and bridges as they journeyed along. Had not the people been heroic and devoted beyond measure to their religion, like the disciples of old, they would have gone back. But Brigham, Heber, and the Apostles, sustained the exiles, and led them boldly into the wilderness. The main body of pilgrims travelled as far as Council Bluffs, and went into "Winter Quarters," while branches were scattered on the route. They all set to work building forts for the winter, and preparing to continue their journey in the spring of 1847.

A Grand Council was held between the Mormon and Indian chiefs, and formal articles of convention signed; and then the renowned chief Pied Riche, surnamed Le Clerc on account of his scholarship, arose and said:—

"My Mormon Brethren. — The Potawatomie came sad and tired into this unhealthy Missouri bottom not many years back, when he was taken from his beautiful country beyond the Mississippi, which had abundant game, and timber, and clear water everywhere. Now you are driven away the same, from your lodges and lands there, and the graves of your people. So we have both suffered. We must help one another, and the Great Spirit will help us both. You are now free to cut and use all the wood you may wish. You can make all your improvements, and live on any part of our actual land not occupied by us. Because one suffers and does not deserve it, it is no reason he should suffer always, I say. We may live to see all right yet. However, if we do not, our children will."

In reverse of this picture of humanity, of *savages* welcoming their Mormon brethren, was the scene at Nauvoo, between the civilized exterminators and the exiles. The remnant, according to the terms of the treaty, were to remain until the following spring; but the exterminators broke faith with them, and, after a siege of the city of Nauvoo, and a three days' battle, they were driven out at the point of the bayonet, in the month of September, to be overtaken by winter, and to perish by the way. The city of Nauvoo, which means the "beautiful," was left a city of desolation. Well do I remember Wilford Woodruff's description of the last mournful look upon Nauvoo and the beloved Temple, as they receded in the distance, and were lost to the aching sight. Since I last wrote in *The Galaxy*, I have visited the spot where that Temple stood, and found not only not one stone left upon another, but the very foundations rooted up. Aye! but if *they* have pulled down the stones, we have rebuilt, ourselves, with marble.

Ere the peeled remnant had reached the main body of the Church at "Winter Quarters," the Government of the United States called upon the afflicted exiles for five hundred men to go into the Mexican war to fight the battles of the nation—that nation which had cast them out. It was, in fact, a scheme to effectually break up the community, recommended to President Polk by certain politicians who designed our annihilation, among whom Thomas H. Benton was chief. We have the proof of this in our records. It was expected that we should resist, and designed that we should

rebel. What greater proof of loyalty and undying love of country could we give than we then gave?

When the news was brought that military messengers from the Government were in pursuit of us, there was great excitement in camp. They arrived, went into counsel with our leaders, and explained their business. There was no protest, no hesitation. "You shall have five hundred of our best men, even if it takes five hundred of our leading Elders," was the prompt reply of Brigham Young. At a word from our chief, the men were enlisted, messengers sent to the other camps of the Saints on the route, to supply their quota of men for the Mexican service, and, in the brief space of three days, the famous Mormon Battalion was organized, and their line of march taken up. That battalion *was*, in fact, made up of our Elders—the very picked men of those capable of service, and their devoted families were left by the way on the hands of their brethren. Thus Brigham checkmated our enemies by his wisdom and energetic policy, backed by the devotion to religion and country of that heroic band. This Mormon Battalion it was that afterwards discovered the gold in California.

Early in the spring (1847) the pioneers were organized into two grand divisions, the right division under the immediate leadership of Brigham Young, and the left under Heber C. Kimball, consisting in all of some three hundred souls. [The writer here confounds the organization of the Saints at Winter Quarters with that of the pioneers; the latter numbered 143 men; in all 147 souls.—Ed. *News.*] The pioneer camp started for the great basin where now stands the city of the Saints. Of course the pioneer three hundred were chosen men whose wives and children, like those of the battalion, were left with the main body at Winter Quarters. That journey is itself a romance in its adventures. The crossings of the Platte to find fitting fording-places were fraught with many a day's excitement and danger; the erecting of bridges by the way; establishing of fords for the rear companies; pioneering the new route; the buffalo hunts; the innumerable armies of those beasts which took sometimes whole days to pass; Indian alarms; charges of the red men upon the camp; the arrival of the pioneers in the Valley of the Great Salt Lake; all these would make a volume abounding with dramatic interest. A full account of this wonderful pioneer journey has never yet been published; but it is recorded very graphically in the private journals of Apostle Woodruff.

The pioneers arrived in the Valley of the Great Salt Lake, July 24th, 1847. A few had entered the day before, under Apostle Orson Pratt, but the main body, under Brigham, who had been hindered by sickness, arrived on the 24th, which is the day annually celebrated by us. The council of the leaders met, and the Valley of the Great Basin was chosen as the new home of the Saints, as, until then, it was not clearly known where the final resting-place would be found. They immediately went to work, laying out farms and planting for the next harvest, though they had scarcely food for consumption till that time, much less seed grain to spare. The planting, too, was almost a hopeless experiment. Bridger offered them a thousand dollars for the first ear of corn raised in Salt Lake Valley—that valley which has since been made to blossom as the rose, by our untiring industry, aided by irrigation from the melting snow of the surrounding mountains. The seed-time past, they patiently waited the harvest, and the pioneers, meanwhile, went into the kanyons to cut wood for the winter's fuel and for building. A fort was soon erected, and the hum of civilized life was heard where scarcely till then the foot of the white man had trod. Providentially, that year there was scarcely any winter.

Brigham, Heber, and the Twelve, now made a return trip to Winter Quarters, and met with the advancing companies, bound for what was now called Great Salt Lake City. There were many stirring incidents by the way. Arriving at Winter Quarters, the Twelve, in grand council, resolved upon filling up the Quorum of the First Presidency, and Brigham Young was thus made the President of the

Church. This action was afterwards confirmed in General Conference, at Great Salt Lake City, by the unanimous voice of the Church.

Brigham and the leaders returned from Winter Quarters the same year, bringing along the body of the Church to the Great Basin, and then commenced with rapidity the growth of the Territory of Utah. The city of Great Salt Lake was laid out in the beautiful order which it shows to-day —blocks divided off to the pioneers as their first right, on which they in turn settled their friends and relations, each having a lot of an acre and a quarter. Thus the city systematically grew into Wards, over which Bishops were placed.

But the growth of a city did not complete the Mormon problem. In Brigham's great programme was the design of building up a new State in the Union, and that design he unfolded with masterly policy, drawing into it the energy, religious faith, and natural ambition of the entire people. Thus, from the very entrance of the pioneers into Great Salt Lake, the object of every member of the community, male and female, was—not the mere building of a house, or the planting of a family orchard—but the building up of a great State of the Union. It was not the individual interest that was fostered, but the greatness of the people.

The Mormons had migrated to Mexican possessions; they had been cast out from the nation; but they had the instinct of Americans, and clung to their national allegiance. On Ensign Peak the pioneers planted the American flag, and in the name of the United States they wrested from Mexico a vast territory, which they defined and organized into a provisional State, with a duly elected provisional State Government, with Brigham Young as Governor. The name given to the State was Deseret. It is maintained to this day, and the people are constantly knocking for its admission into the Union. The name of Deseret, like that of Nauvoo, was taken from the Book of Mormon. The latter means the "beautiful," the former the "honey-bee." The beehive is our State emblem. Its language is, "we build ourselves upon industry and virtue; for industry is social virtue." The historian of the future, and the social philosopher, will be forced to acknowledge—what a Colfax and a Richardson were forced to confess—these people abound with virtues in spite of their polygamy. No better coat-of-arms could the Mormons have chosen than their significant bee-hive. It is their history in an emblem.

Our State Constitution was drawn up, a delegate sent to Congress to present it, and in due time the people were admitted into the Union as a Territory, under the name of Utah, and Brigham Young became Governor and Indian Agent [ex-officio Superintendent of Indian Affairs]. To grapple with Indian affairs was no child's play, but Brigham's masterly and pacific policy was more efficient than troops have since been; yet the strong, high stone walls which our leader caused vigorously to be reared around the young forts in the country, and an Indian war or two, admonished the red men that they must not be hostile. The success of Brigham's Indian policy became so manifest, that our enemies made this one of our crimes. The Mormons had too much influence over the Indians.

From the beginning our State-founding programme was rapidly unfolding, under the wise and potent direction of our chief, and ever and anon pioneers were chosen, from the first settlers of the city, to sell out and go into the country to form new settlements. These were from time to time called as missionaries, who forthwith started on their religious State-founding enterprise, or, in Mormon phraseology, to build up the kingdom of God. These persons become the Bishops and High Councils of the new Stakes of Zion; and as our emigration poured in from the States and Europe, they were systematically directed by the President to re-enforce the settlements. As the European mechanics and manufacturers had to resort from necessity to farming and stock-raising, Brigham's policy was furthered by nature's wants. It was only such as were needed who remained in Great Salt Lake City.

Our latest statistics show that we number one hundred and five cities and settlements in Utah; and everybody who has visited it, views Great Salt Lake City, under the future era of the Pacific Railroad, as the New Jerusalem of America. Who have more right than the Saints to pursue their laudable ambition of building up a State of the Union, upon the possessions which they took from a foreign power in their country's name, by their wonderful industry, giving it to the nation, not the desert they found it, but the fruitful field they have made it? Who have more right than they to choose their own Governor, and whom should they choose but the man who, under Providence, has made them what they are?

This Republican right, in Buchanan's reign, was our crime, for polygamy was *not* the plea of the famous Utah expedition. Brigham says he will "be Governor until the Lord says, 'Brigham, I don't want you to be Governor any longer.'" Upon this, and the groundless charge of burning some law books, an army was sent against us, before an appointed Governor had been rejected, or commissioners sent to inquire into the matter. We were ready to receive fifty Governors, since no one, in fact, would govern us but Brigham. Albert Sidney Johnson, and most of the officers of the Utah expedition, soon took up arms against their country, so as to secede from the Union; but the Mormons have constantly been knocking for admission into that Union. Thus the very rulers who were preparing for rebellion, were over anxious to quell the rebel Mormons; and they did it through an officer who became one of the chief rebels himself in American history. But Brigham was equal to the occasion, and during that exciting period of our history, was perfectly calm. Confident ever is the man in his mission and the destiny of the Mormons. We were ready to make another exodus, and to follow our President again wherever he should lead. That second exodus was a conquest. A "territory put upon wheels" at a word from one man, and the people's resolution to make Utah ashes, showed the world what Brigham Young and Mormondon meant. Brigham now had the issue in his own hand. Be assured he will preserve his people in the future, as in the past, and carry us and our work along.

Wherein is Brigham's power over us? In our love and not our fear. The power of despotism could not rule an Anglo-Saxon people from the dominant nations of America and England. We Mormon Elders love our chief, and dare say to his face we do not fear his power, though most of us would give life for his smile. He is our people's father, and as such we look upon him.

Two hundred thousand souls daily pray for Brigham Young, that heaven may spare him to us many a year to come, and when their lips utter it not, their hearts utter it. Brigham realises that his people's prayers daily ascend in his behalf. Were his own heart not right, this consciousness would be as coals of fire heaped upon his head. But as it is, it makes him strong and satisfied with life. He has no desire to die, and we are grateful that heaven spares him still to lead us.

E. W. TULLIDGE.

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## PROFANE SWEARING.

BY ELDER A. N. MACFARLANE.

It is a very common thing for persons who make profession of religious faith, and assume all the airs of real Christians, to take the name of God in vain in almost every sentence to which they give utterance. To such an extent has this very unseemly and sinful practice gone, that in many places women, and even boys and girls, and in many instances mere

children, give expression to foul and filthy language in a manner truly disgusting. Judging from what assails our ears at every turning, one would think that to swear and speak profanity was the summit of excellence sought after by a very large portion of the inhabitants of the world.

How distressing to every one who has the least desire in his heart to honor God, and speak of his holy name with reverence, to listen to the foul blasphemy and cursing to be heard in our streets, in our worshops, and in almost every place where numbers of persons are congregated together! This crying evil has taken such a hold upon mankind, that the ordinary business of life seems to be incomplete, unless every simple statement is ratified with an oath. I do not wish to be misunderstood, it is no false squeamishness, or lingering after time-honored dogmas and pious creeds, that calls forth these remarks; the writer puts a very low value upon the "form-without-the-power" religions of the present day; in fact, they never were very attractive to him who pens these lines. On the contrary, they seemed to him, as they have to thousands who have heard and received the Gospel in the latter days, utterly powerlvss to induce men and women to live in righteousness, and serve the Lord from a real love of truth.

I have either heard, or have somewhere read a story, in which a highwayman is said to have severely reprimanded those who composed his band of outlaws, because, on one occasion, he overheard them cursing and swearing in a dreadful manner. "There is no gain," said he, "in swearing; men may steal the property of others, and in numberless ways enrich themselves at the expense of their fellow creatures, and may, because of their wealth, command the respect of many in the world; but," said he, "there is no gain at all in profane swearing." How far the present inhabitants of our land would be disposed to take counsel from an outlaw, may be easily conceived; at all events, there is counsel required from some quarter, and that speedily, or the language of the world will very soon be composed of oaths and curses. There is no want of concern on the part of some of those who deplore the existence of this and many other evils. They hold up their hands in horror when such things are brought before their notice, but generally their closing exclamation is, "Oh, well, it is shocking that such things should exist in this Christian land!" This is not, in the proper sense of the word, a Christian land. The influence of the Gospel has scarcely yet been felt in it. The power of truth has had but little, if any hold at all, upon the people. If it had, the divine influence of the principles of salvation would have made themselves visible, not only in a godly walk, but in a godly conversation also.

The Gospel brings blessings instead of cursings, and joy instead of sorrow. It makes manifest the superiority of its power in the many ways in which it works reformation in the conduct and conversation of those who may have been "all their lifetime subject to bondage." The Savior says, "it is not that which goeth into a man that defileth him, but that which proceedeth forth from him." If so, then there is a long list of defilement accumulating against a very large class, which will eventually be very undesirable, unless a renovating process is very soon commenced among them. Since the Gospel has been restored in the present generation, thousands of men, and women too, have borne testimony to its power to remodel their conduct, and also the language made use of in their intercourse with each other and the world. It is evident from the course taken by many professed ministers of religion, that, in relation to profane swearing, they stand much the same as they do in the matter of drunkenness, and numerous other sins so common in this boasted age of enlightenment, and find themselves entirely lost in their attempts to check the growing evil, even among those who own them as their spiritual guides.

Solomon has said, "Train up a child in the way he should go, and when he is old he will not depart from it." Alas! this is found to be almost impossible in these days, at least in this so-called Christian part of the

world. Children are, in a great many cases, brought up in the way they *should not* go, and a fervent hope expressed by those who train them, that at some future time they will depart from all their errors. In such a state of things, it is a matter of very great concern to faithful Latter-day Saints, who have young children growing up around them in this country, and who desire to see them growing up in the truths of the Gospel. In many cases it matters but little how faithful parents are in instructing their offspring, as their intercourse with those who have been skilfully trained in wickedness, has become in some places almost a necessity. In many Branches of the Church, the Saints, though very faithful, are also very poor, which necessitates the sending of their children to work in factories and other places where sin in its vilest forms is to be met with, and where rulers and ruled are alike given over to iniquity. This has indeed a baneful effect upon the young among the Saints, and requires continual watching and instruction, which can only be given by such as give due heed to the counsels of the Lord through his servants.

In conclusion, let us urge upon the brethren and sisters everywhere, the great necessity which exists for good example as well as good precept on their part, so that the wicked practices of the Gentiles may not take root in those who are designed in after years to take a part in bearing the responsibilities of the great Latter-day work in which we are engaged, the truths of which stand so much in contrast with the feeble systems of our day. God's strange work is rolling on. Under the inspiration of the Lord, the Prophets and leaders of Israel are bringing to pass the wonderful events connected with the gathering of the Saints, which will eventually work out deliverance to the faithful among them. Let the counsels of the Priesthood be strictly observed, and all will be well. Among the far off vales of Utah, the ways of the Lord are revered; there, both the Saints and their children will be taught whatever is pleasing is the sight of God, while the wicked among the Gentiles are ripening for the reward of those who delight to do wickedly, and profane the name of the mighty God of Jacob.

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# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 14, 1867.


## PRIESTHOOD AND GOVERNMENT.

THE Elders of Israel are called of God to a very important work. So important, indeed, that its magnitude cannot be comprehended by the natural man. It is only when the Spirit of God lights up the mind, that the latter-day kingdom can be at all understood; and even then, this gigantic and sublime work does not exhibit itself in all its majesty and vast extent. In our present imperfect state, we see as it were "through a glass darkly," and eternity alone will unfold to us the full extent of this marvellous work, and the full powers of our calling therein. But there are many important duties pertaining to our calling which we are required to perform in the present time, and it is our priviledge to make ourselves fully acquainted with them, that we may be efficient ministers of the Gospel of Christ.

Preaching the Gospel is a very important duty in the holy Priesthood; and it is necessary that every servant of God should be thoroughly and correctly informed in relation to those principles which he is called to teach; for how can a man explain to others that which he does not clearly understand himself?

But preaching is not the only, or most important duty of the Elders who are on missions. They are also called to administer many sacred ordinances pertaining to salvation, all of which should be administered and attended to in the manner and form appointed. But what we wish to call their attention to at present is, the principle of government. One of their duties, which is of the greatest importance, is to learn how to preside wisely and efficiently over that portion of the flock of Christ which for a time is entrusted to their care. There are many men who can preach eloquently, and set forth plainly and truly the theory of the Gospel, and who can raise up Branches of the Church, under the blessing of God, but who do not understand how to govern and direct those Branches after they are organized. And yet the power to govern is the very essence of their Priesthood. Herein is glory, honor, dominion, and everlasting exaltation. It is something that reaches out to worlds to come. But it must be understood and practised in this present life, for eternity will but develop and perfect the germs and powers brought forth in time.

The Elders are learning one great essential to the government of others, that is, to govern themselves. They are learning to subdue their own passions, and to regulate their own powers both of mind and body. This is absolutely necessary, and will do more towards qualifying men for the responsibilities of government, than all the theories of jurists and statesmen. Greater is he that has conquered himself, than he that has subdued a city.

Subordination to legitimate authority must be practised by all who wish to be obeyed themselves. For how can a man expect others to regard his authority, when he despises or neglects the wishes of those who preside over him? To ensure compliance with his instructions, he must himself be a living example of obedience to counsel; and he could not consistently complain of insubordination, if he were himself rebellious. Consistency induces respect, and respect is essential to authority. If the spirit of obedience be not in a man, he cannot inspire obedience in others, and the light of an Elder's acts will be reflected upon the people over whom he presides. He who desires to govern, then, must submit to be governed.

The principle of "Honor to whom honor is due," should be applied in two ways. An Elder should not only honor his President, but also all those who, in a subordinate position, may be called to preside under him. *Honor every man in his calling.* It is the custom of some District and Conference Presidents, when visiting the Branches in their fields of labor, to step into the place of the Branch Presidents, through a mistaken idea of their own position and calling. If an Elder presides over a Branch at other times, is he not still the President of that Branch when his presiding officer is present? Certainly. And if so, is it not improper to crowd him out of his place, and take all power out of his hands, because you are called to preside over him? The question may be asked, if an Elder is appointed to preside over a District or a Conference, does he not preside over every Branch in that District or Conference? He does, and over every member in his field of labor; but he is not required

personally to do all the work which is necessary, but rather to see that it is done. A District or Conference President can preside in every meeting, in every Branch, under his jurisdiction, but he should do it through the authorities therein established. A Branch President should understand that it is his duty to consult his presiding officer, if he be present, upon the way to conduct the meeting, and the presiding officer should understand that it is his duty to honor the Branch President in his calling.

There is no need in this Church and kingdom for any collision, nor any necessity for one officer to crowd into the place of another. The whole machinery of government in the Church of Christ is practical, harmonious, and perfect. Men, however, are imperfect; but if they will apply their minds to understand, and their hearts to obey the perfect plan revealed from heaven, they will partake of its spirit, and "go on unto perfection."

All presiding authority committed to the Elders in these countries is merely temporary. It ceases when their appointments close. But the experience they gain in their temporary positions, should be lasting and beneficial. One great lesson men have to learn in order to become rulers of men, is to understand human nature. The Elders have an excellent opportunity to learn this lesson while presiding over the Saints in their different positions. They have an opportunity to study the endless variety of dispositions, temperaments, and tendencies of the human mind, and how to direct them. A rigid, cast-iron rule, for every person under every circumstance, is the worst kind of policy. The Elders should strive to understand men and women, and to so guide and counsel them, that while never departing from the principles of the Gospel, they may still have regard to individual peculiarities, and suit their manner of government to the persons governed.

In the kingdom of God the ruling influence is love. Terrorism is no part of the government of God. Love begets love. Those who have the affections of the people, can govern them without trouble, and the influence they wield is abiding. Those who rule by fear will continually meet with rebellion, and when the period of their authority is past, their influence will be gone, and they will only be remembered with dislike. President Young's example shines out brightly for the imitation of the Elders. He sways the hearts of men so powerfully, because he inspires them with love, confidence, and respect.

The Lord designs to make of his Saints a nation of kings and of Priests. The Elders of Israel should, then, seek to qualify and prepare themselves for their high destiny. They should become acquainted with laws and customs, and manners and nations; but, above all, with the spirit, constitution, laws, principles, order, and government of the kingdom of God, and their practical influence over mankind, so that when the kingdoms of this world are broken up, and wise men are needed to represent the kingdom of God, and to put in order the humbled remnants of the nations left, they may be prepared through the wisdom of the Spirit, and their own knowledge and experience, to wield efficiently the administrative power of the holy Priesthood.

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DEPARTURE.—Elder Reuben McBride, and his son Elder Reuben A. McBride, left Liverpool for New York per steamship *Minnesota*, on Tuesday 26th November, *en route* for Utah.

THE ONLY WAY TO BE SAVED.—We have on hand a number of copies of *The Only Way to be Saved*, by Elder Lorenzo Snow. Those who wish to obtain this tract for distribution, should send in their orders immediately.

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## CORRESPONDENCE.

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AMERICA.

Great Salt Lake City,
Nov. 8, 1867.

President F. D. Richards.

Dear Brother,—We have received nothing from you since my last of October 18th. In that I wrote to you the principal items of interest that had transpired up to that date. Since that time nothing startling has transpired. The people have been persuing the even tenor of their way, prosecuting the labors which devolve upon them with energy and success. The fine weather we have had has facilitated the performance of a great deal of fall labor. The counties named at Conference in the call for teams to haul rock, have responded with great alacrity, and have sent the teams on in such numbers that we now find it difficult to quarry the rock fast enough to load them; and the presiding Bishop has been under the necessity of requesting the teams of this city and county to suspend their operations, in order that the teams in from the country might have the opportunity of completing their quota of hauling without unnecessary loss of time.

The training over Jordan was a great success this year. The weather was very fine, though the day on which they moved into encampment was very threatening, and during the night the wind was exceedingly boisterous.

The counsel which has been given to the young people to marry, has resulted in an increased number of marriages among the class to which the counsel was given. A good many of the missionaries who were called for "Dixie," have taken to themselves partners in anticipation of their removal south. The people are beginning to respond to the call which has been made upon them to contribute means to bring out the poor from England. Money is very scarce, but this matter is being urged upon their attention, and they will doubtless make a strong effort in this direction this winter.

Sister Vilate Kimball passed from this life on the afternoon of the 22nd ult. She was universally beloved. Your family and friends, so far as known, are in usual health.

With love, in which Presidents Kimball and Wells, and brother Geo. Q. join, and praying the Lord to bless you, I am your brother,

BRIGHAM YOUNG.

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ENGLAND.

Nottingham, Nov, 9, 1867.

President F. D. Richards.

Dear Brother,—Having been released from the Presidency of the Holland Mission, I deem it my duty to forward you a brief synopsis of my labors in that land, after the departure of Elder Joseph Weiler on the 1st of May last.

I was left with two native Elders, brothers H. Van Steeter and P. J. Lammers, who were indefatigable in their labors to help plant the Gospel in the midst of their countrymen. We were without home or friends, with the exception of a very few; but like the disciples whom the Savior sent out without purse or scrip, when they returned, he asked them if they had lacked anything; they answered, nothing. So it has been with us in that unbelieving nation. God has been our constant companion, and his servants have had no lack, neither have we been left comfortless, for his holy Spirit has been with us by night and by day, and administered to our every necessity, which caused our hearts to rejoice in the Holy One of Israel.

I visited ten provinces—viz., Noord

Brabant, Zeeland, Noord Holland, Zuid Holland, Utrecht, Gelderland, Friesland, Groningen, Drenthe, and Overijssel, baptized two persons in Friesland, and five in Overijssel, the only fruits of our united labors yet visible, but we trust the good seed sown may in the future take root, and bring forth thirty, sixty, and an hundred fold. Some of those provinces, and many of the cities and towns, had never been honored with the presence of a servant of God before; but I find the same opposition is to be met with in every division of the kingdom. Their ears are closed against the truth, and their hearts are hardened against the work of God, manifesting no desire to investigate our doctrines, and some of those who have embraced them, have not the sterling worth and fortitude of a true Christian, to stand up in defence of the cause of truth, and meet the opposition of a cold and heartless world. In all these provinces we met with a cold reception, especially when we were known as Latter-day Saints, vulgarly called "Mormons." We distributed the Voice of Warning (printed in their own language) and tracts in their midst, visiting them from house to house, making no distinction between the high or the low, the rich or the poor, the priest or the people.

I feel that my garments are clear of the blood of that nation, I have not failed to warn them to repent of their sins and abominations, and turn unto the Lord their God, that they might have life, and escape the judgment about to be poured out upon the ungodly nations of the earth; bearing my testimony to the great latter-day work which God has commenced by his servant Joseph Smith, and is prosecuting by the Prophet Brigham Young and the Apostles of the last days.

Many confessed the truth of our doctrines, and even the priests acknowledged they were true; but like the Pharisees, Scribes, and High Priests of old, their unanimous cry was, Away with it; crucify him, crucify him. Many declared they would banish me from the country if they had it in their power; but I had the satisfaction of telling them, I thanked God they had not the power, and of letting them hear what the Lord is doing in this our day.

One universal wail is heard throughout the kingdom, of heavy taxes, low wages, and high rents, which reduces the laboring classes to abject slavery and servitude, besides being serfs to a hireling priesthood, and not daring to think or act for themselves. The Calvinistic doctrines are predominant—fore-ordination and reprobation being in the foreground, and infant baptism following; hence there is but little chance for their salvation, till that coat of tradition is removed by the judgments of God for their unbelief and abomination.

I feel happy in resigning the responsibilities of that Mission into the hands of my worthy brother and successor, Elder Marcus Holling, who shall ever have my faith and prayers for his success in advancing the cause of truth in that dark and benighted land. I also pray for the local Priesthood who labor with him, and the few honest Saints who have embraced the Gospel and obeyed the laws of heaven. May the time soon come, when they may be delivered from the midst of the wickedness and corruptions with which they are surrounded, and gather home to Zion, in the tops of the mountains of Ephraim, to enjoy the society of God's chosen people.

I received my appointment to preside over the Nottingham Conference, and after visiting a few days with my tried friend and old neighbor, Elder Joseph Lawson, and attending some most excellent meetings among his flock through Monmouthshire and Herefordshire, I made my way to Nottingham, and reported myself to Elder James McGaw, our District President, who was awaiting my arrival. I here met another of my Ogden neighbors, Elder Lewis W. Shirtleff. It filled my heart with joy unspeakable to meet with true and tried friends in a land of strangers, and thousands of miles from our own loved mountain home, after a separation of two years and a half. I here made the acquaintance of Elder Joseph S. Richards, whom I had never seen before, although he has been raised in the Church. It affords me pleasure

to see the children of the kingdom going forth in the spirit of their fathers, bearing the message of life and salvation to the nations of the earth.

Last Sunday I attended a Conference in Leieester, in company with brother McGaw, where I had the pleasure of becoming acquainted with Elders J. A. Kimball, President of the Leicester Conference, and brother Peck, Travelling Elder. We had an excellent time together, the Spirit of God being with us, and a full house to listen to the words of life. I have attended several good meetings during the week, and next Sunday I expect to assume the duties of my office among the good Saints of this Conference. The Saints here appear warm-hearted, but like those in many other districts, they have to wrestle with that tyrannical monster, poverty, which reigns so universal throughout Europe.

I desire ever to be found at my post, and do all in my power to forward the great cause of truth, hunt up the honest poor, administer the Gospel unto them, and prove my obedience at all times to the counsels of God's servants. May the Lord bless you with much of his holy Spirit, and make you sufficient for your every duty, is my constant prayer.

With much love to yourself, and the brethren in the office, in which brother McGaw joins, I subscribe myself your true friend and fellow-laborer in the Gospel of Christ,

FRANCIS A. BROWN.

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## SUMMARY OF NEWS.

The city of St. Domingo was nearly destroyed by a hurricane on the 30th of October. Two hundred lives were lost, and nearly all the shipping in port was wrecked.

On the night of Friday, the 1st ult., a cyclone raged in Bengal. Great damage has been done at Port Canning. A storm-wave nearly six feet high carried away a portion of the river bank jetties; the railway is much injured, and the station destroyed. At Calcutta the cyclone lasted nearly eight hours. It is estimated that it has done more damage to the city than the great cyclone of October, 1864. In the city suburbs more than 1000 lives have been ascertained to have been lost, and 30,000 native huts destroyed. Tugs and other vessels have been wrecked at Sangor. Several vessels are missing, and numerous ships are returning disabled; more than 600 native boats have been destroyed. The steam transport Euphrates has put in at Calcutta to refit, greatly injured.

PROGRESS OF THE UNION PACIFIC RAILROAD.—The Secretary of the Interior has just received the report of the United States Commissioners on the fourteenth section of thirty-five miles of the Union Pacific Railroad, extending from the four hundred and fifty-fifth to the four hundred and ninetieth milepost west from Omaha. The report states that the embankments have a width of twelve feet on top, and a slope of one and a half to one. The excavations are twenty feet wide at the base, and have a slope of one to one. There are forty-seven bridges, from ten to three hundred and twenty feet in length. The telegraph line is in connection with the lines east of the Missouri river. The rolling stock of the road is now as follows:—Eighty-one locomotives, ten first class passenger cars, four second class, four baggage and express cars, two hundred and sixty-three box freight cars, twelve stock cars, three hundred and eighty-five platform cars, and ninety-one hand cars. The committee report that, finding the section ready for immediate service, and equipped as a first-class railroad, they recommend the acceptance of the same.

INSANE PAUPERS.—The annual statistics of pauper insanity have been issued. The number of paupers in England and Wales on the 1st of January, 1867 (exclusive of nine Gilberts' incorporations making no return), was, ac-

cording to the *Times*, 963,200, and 41,276 of them were insane paupers—namely, 30,905 lunatics, and 10,371 idots. Of the 41,276 insane paupers, 18,157 were males, and 23,119 females.

Mining Accidents.—The Inspectors' Reports, just issued, show, on the authority of the *Times*, that 1,484 men lost their lives by violence in and about the 3,192 collieries of Great Britain last year. In 1865 the number of lives lost was 984, showing an increase of 500 deaths in 1866. For every 67,877 tons of coal raised, a life was sacrificed. The number of men employed in the collieries of Great Britain was 320,663. Out of the 1,484 deaths in 1866, 651 occurred from explosions of firedamp. The deaths from this cause alone in Great Britain in the 10 years 1856 to 1865, were 2,019. The total number of deaths from all violent causes in the 10 years, was 9,916, about 20 per cent. of which was caused by firedamp explosions. The number of deaths from falls in mines in 1866, was 361; from accidents in shafts, 162; from accidents underground, 203; and from accidents above ground, 107. Of the deaths from firedamp, 361 occurred in the Oaks Colliery, 91 at Talk-o'-th'-Hill Colliery, and 38 in the Victoria Colliery, in Dukinfield.

Losses at Sea.—The statistical committee of Lloyds have issued a table, showing, says the *Morning Post*, the half-yearly returns of the wrecks and casualties this year up till June 30th. The number of casualties to ships were 5,525; to steamers, 500—total, 6,025. Number of ships missing, 64; steamers, 7—total, 71. Total number of ships abandoned, 228; steamers, 5—total, 233; of these 190 were totally lost. The number of collisions to ships, 808; steamers, 147—total, 955; of these 85 sunk. Sinking of vessels from causes other than collision, 281. Number of ships stranded, 1,483; steamers stranded, 126—total, 1,609. Cases of piracy, 3; number of vessels burnt or on fire, 65 ships and 5 steamers—total, 70. Cases of mutiny, sickness, casualties to crew, or refusing duty, 201. Ships waterlogged, 11. Number of ships totally lost, 1,072; steamers, 37—total, 1,109. Crews saved of ships, 503; of steamers, 17—total, 520 crews. Number of crews drowned, 29; number of lives lost, as far as reported, 687.

Curran was once engaged in a legal argument. Behind him stood his colleague, a gentleman whose person was remarkably tall and slender, and who had originally intended to take orders. The judge observed that the case under discussion involved a question of ecclesiastical law. "Then," said Curran, "I can refer your lordship to a high authority behind me, who was once intended for the Church, though, in my opinion, he was fitter for the steeple."—*Bench and Bar.*

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## POETRY.

### REFLECTIONS

On the Death of Elders Anson V. Call and Brigham W. Kimball, who died on the Plains, on their return from a Mission to England.

*By which also He, (Jesus,) went and preached to the spirits in prison.*—[Peter.
*Why then are they baptized for the dead?*—[Paul.

Two valiant soldiers of the cross, have gone,
With full commissions—with their armor on,
How little thought they, when they went abroad
To bear the Gospel of the Son of God,
The greater portion of their mission, lay
Beyond the confines veil'd in mortal clay!
How clear the vision brightens, when we know
The spirit-world is like the world below